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~~Education is the formation of habit.~~ Rewrite

But this theory of habit as a chief instrument in  
education will hardly <sup>near a question</sup> pass unchallenged.  
It will be objected that to make much of a mechanical  
force, a mere trick of doing things, as it were, is to under-  
value both human effort & the divine power, which  
alone is capable of conquering the inertia of human  
nature & waging it into active goodness. On the  
contrary, education after this sort - requires strenuous  
human effort, with careful thought as to the directions,  
physical, mental, moral - in which lines of habit  
shall be laid down, so that the course of the child  
shall be easy as that of a locomotive upon its lines.  
Here we have no diminution of effort - some have  
that ~~emerging~~ <sup>with</sup> from about all ~~the~~ human effort -  
heaven helps those who help themselves - but the  
labour is transferred from the feeble, over-weighted  
child to the stronger, more capable parents. And  
again, education upon ~~these~~ <sup>these</sup> lines has the  
sanction of <sup>divine</sup> law & the blessing <sup>due to</sup> of obedience.  
Common experience found out long ago that  
that is second nature. In the last generation  
more than our own, the importance of bringing  
up a child in good habits was insisted on. But  
it is within living memory that physiologists  
have shown the <sup>ground</sup> philosophy of this theory of  
habit; that there is physical cause why the  
repetition of an action, or the recurrence of a  
line of thought - should tend to make that act  
or that line of thought easy, natural, necessary.  
It is well established that the viscera, an  
muscular tissue, which are even in a state of  
regeneration & growth, form themselves according

According to the modes of action required of them. It is  
for this reason that children should be <sup>1899000237</sup> trained to dance,  
to swim, every form of activity which demands a training of  
the muscles, at an early age: the fact being that muscles form  
have not merely to adapt themselves to new uses, but to  
grow to a modified pattern; & this growth and adaptation  
take place with the greatest facility in early youth. Mrs. Merdoun  
describes a curious illustration of this truth which she came  
across in the course of her prison mission work. She noticed  
that many of the women discharged from prison had small  
hands, & getting into the confidence of one of them named  
Wall, she received revelations were made to her ~~when~~  
~~that she received~~ <sup>which, Mrs. Oliver</sup> Oliver said: "When  
I was a little girl, I was bound my fingers with a broad tape, &  
made me sit with them for hours in agony. I never was  
satisfied, being determined to do anything that any one  
could do to filch their money from the rich."  
Wall described the tortures inflicted on her, to make her  
hands useful to the profession, as most terrible, but  
endurable for the sake of the pence.  
"When I was a little 'un, I could put my hand anywhere,  
it was so small & round & pointed, like this," closing  
her fingers round her thumb forming a wedge-like  
weapon. "Spick locks. They are worth while to understand.  
The first lever did, with my little under hand I managed  
to get back into the box the bolt-of-the lock & open a door by which  
Dick got into the house."  
When she made these confidences, Wall was under good  
impressions which have proved lasting; but, says Mrs.  
Meredith, "her fingers kept-forming, & unforming. The  
peculiar instrument into which they had become  
moulded." ~~So~~ Wall & Mrs. Oliver are not reputable  
examples, but this bit of their experience is worth knowing.  
They found out that the hand keeps through life the pattern of  
the



to habits it is trained to in childhood. But, <sup>as we know</sup> practically, every ~~body~~ <sup>one</sup> knows that the body, every part of the body, accommodates itself very readily to the uses it is put to, & we are careful in not allowing children in any posture, any habit of body which should lead to malformation or disease. What we are less prepared to admit is that the same principle holds good in the delicate organ by means of which we think, feel, love & worship. That is, just as a new muscular growth adapts itself to any new exercise required of it - ~~the pushing of books for instance~~ - so new brain tissue is supposed to 'grow to' any habit of

thought in force during the time of growth. Including every exercise of mind & soul. To express in the words of <sup>an</sup> ~~the~~ physiologist what is pretty generally received by men of science - "The cerebrum of man grows to the modes of thought in which it is habitually exercised." according to Professor Huxley, "The possibility of education is based upon the existence of this power which the nervous system possesses of organizing conscious actions into more or less unconscious, or reflex operations."

It is unnecessary to dwell upon <sup>these</sup> physiological facts, ~~familiar to most of us~~. What <sup>we</sup> would urge is, the enormous practical import of this doctrine of habit. Upon the very conformation of the child's brain depends in no small measure upon the habits which his parents allow, & if the habits of the child ensue in the character of the man, then it follows that this theory of habit becomes the natural basis of a <sup>scientific</sup> scheme of education. This is how it works: a child shows a <sup>recalcitrant</sup> ~~sultry~~ temper; it is later on pointed in his family that he is a <sup>recalcitrant</sup> ~~sultry~~ child, then it is a thing not to be helped: today, tomorrow, this week, next week, or <sup>most</sup> ~~sultry~~ it follows another at length or

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shorter intervals. Every time the ugly thoughts of the <sup>unhappy</sup> child  
are repeated, they make their mark, in ways hardly yet re-  
cognised, in the nervous substance of the cerebrum: more,  
this nervous tissue is in ~~the act~~ a state of incessant &  
most-active growth, & just as the new muscular tissue  
in the hand of ball adapted itself to the form & uses of  
the wedge, so the new ~~nervous~~ tissue in the cerebrum of the  
<sup>unhappy</sup> child is adapted & prepared for ugly thoughts.  
This is why each new fit of ~~unhappiness~~ prepares the way  
for the next, & makes the next <sup>more</sup> inevitable. The other  
side of the medal is, that the parents aware of this extraordinary  
cooperation of physical & spiritual forces will avert the  
first or the second leaving following threatened fit of  
resentment ~~unhappiness~~ as they would avert the possibility of ~~sympathetic~~  
the child was born with a sullen tendency no doubt, but  
the nervous tissue which, to speak, registered that tendency  
is dissipated in the course of the rapid decay & reparation  
which is now going on in the brain substance: the  
new tissue bears no such register, because the  
~~as in a quiet state of unhappiness to make it, &~~  
the child, who would have become under the first  
regime, a low resentful man, grows up well  
natured & pleasant to his belongings.

<sup>Perhaps</sup> I should apologise for urging here what I have  
spoken of elsewhere, the post-habit plays in  
education. But it seems to me that the time has come for  
a new departure, to be taken by parental will hand, & that  
this theory of habit must be our point of departure. It seems  
of course, that all education implies the forming of good  
habits: that, for instance, the beautiful scheme of education  
devised by Froebel to aid & direct the evolution of the  
complete human being is a precious inheritance to us, for  
this, amongst other reasons, that it establishes habits of  
well-doing & well-being in <sup>every</sup> direction. This might  
~~all~~



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to do, and to leave the other undone - the other, being  
the definite training of habits. In the more - more ~~perfect~~  
~~scientific~~ of education hitherto formulated, the direct  
object is the development of the child's faculties, the forming  
of habits is incidental. Now it is well to put the first  
thing <sup>forward</sup> ~~first~~, make the establishing of habits our immediate  
object: for this amongst other reasons, what we have  
formed with care & labour we shall guard with  
jealousy, will not allow the child to drop out of those  
good ways with which we have endeavoured to set him  
on his way in life. Good habits, like other valuables,  
do not take care of themselves: a policeman, within or  
without, must needs have them under his eye, though  
happily, he need do no more. Further, let us urge,  
it is by giving him the contrary good habit - that you  
correct the besetting weakness of the individual child.  
It is parents alone who can give the incessant care  
necessary for a systematic training in the habits of  
health, of the alert intelligence, of the good life, of spiritual  
activity. If parents could but be got to believe in  
the omnipotence of habit - in the ease with which a  
habit is formed, we should less to let a moral  
~~revolution~~ <sup>revolution</sup> ~~by the blessing of God~~ <sup>which has put into our hands</sup>  
a kingdom of heaven amongst men.  
Lastly, the cause of habit appears to me precisely the  
only scientific basis we have for education. Of the  
development of the intellect, the will, the conscience, &  
of that within us which apprehends God - whether we  
are to call these organs, faculties, functions - there  
is much to be said & thought & acted out. But  
here we must go a good deal upon analogy.  
That which is put a works thrives: that which is starved  
dies - lie idle pines, & in time, perishes, - is an  
<sup>evil</sup> ~~condition~~ which appears to cover the mysterious  
hardly traced out regions we carry within us. At any  
rate, it is a practical principle that lies in a nutshell.  
But in the first place, let us get our feet on the <sup>scientific</sup> ~~scientific~~  
scientific basis that offers itself - this doctrine of habit.

Scientific basis that offers itself - this doctrine of habits, 24

You will perceive that ~~we are~~ <sup>we are</sup> inviting <sup>parents</sup> ~~you~~ <sup>not only</sup> to study, <sup>already</sup> supply principles of which ~~have been long~~ <sup>widely taught</sup> ~~freely promulgated~~, but to advance a new school of thought on the subject of education. Physiologists have long urged the importance of their discoveries to the practical educationalist, but the latter has hardly yet taken hold, either in theory or practice of facts which should give definiteness & success to his labours in a degree hitherto undreamed of. That remains for the Education of the Future. I am again even to indicate the means of the human being thus to be evolved, but let me say this, from the <sup>Christian</sup> point of view; it seems to me that we live infinitely below our possibilities as redeemed beings, not ~~as much~~ for lack of purpose, prayer support, as from defects of education - defects to be remedied only by constantly receiving miracles from above, of ~~that~~ the nature of that miracle on the withered hand. ~~I am conscious of the need~~ <sup>is not required</sup> to show that I do not propose Education <sup>as a</sup> substitute for the grace of God, but <sup>we may well believe, it is</sup> <sup>I appointed</sup> a necessary handmaid in developing the complete Christian character.

If children are to be educated in any complete sense, it must be by their parents; & surely there need be no shyness in proposing the serious study of education to parents as a necessary preparation for their work. Nobody expects that the principles of a science will be imparted to him by special revelation, & that is what the claim of "parent" to bring up his children by the light of natural ~~amounts~~ <sup>amounts</sup> is.



to in these days of advanced research. On the contrary, with full  
 we make our appeal to parents ~~in an act of faith~~ in that  
 parental enthusiasm which will yet carry the science of  
 education forward with boundless leaps toward per-  
 fection. Considering all that unimpaired parental love  
 & care effect, who will predict the results when science  
 is brought to the aid of the parental feeling? The  
 fact is, there has been some tendency to overlook parents  
 in the matter of education. The schoolmaster &  
 schoolmistress are appealed to as the persons with whom  
 the future of the child rests, & very successful efforts  
 have been <sup>are</sup> made to give them just & liberal views  
 of education. But at least, perhaps, the time has  
 come for organized, persistent efforts to bring  
 the principles of a rational scientific education  
 home to every parent - according to his <sup>proper</sup> - in  
 principles lives for the young citizen & his wife, or  
 more scientific, for the more highly educated. And  
 who is to venture to do this for parents, who, experimentally  
 at any rate, have more knowledge of children than  
 anyone else can lay claim to. In the first place,  
 any scientific knowledge, as well as experience, in many  
 cases, is the property of the parent himself. No doubt, the thing is, to bring  
 parents into association for mutual improvement.  
 Some have much to give, but all have something;  
 every crowd of observation, experience & research  
 should be free.  
 Meanwhile, the question is, how are parents to be  
 reached, what practical course is open to them  
 with a view to further their own education in the  
 principles of education? The immediate answer  
 is, through a very insufficient one,  
~~it is to be known that a few others~~ is, our